

personal charms of young females have
occasioned them in
all countries to be compared to flowers.
Hence a young
woman whose lungs are fatally affected is a
blossom nipped
by untimely frost. The imagination proceeds
with the meta-
phor; and, in virtue of such poetical logic, it
seems to be
concluded that the drooping human being
feels no more
than the drooping vegetable expresses/
While quite
aware how grotesque such an innovation
must seem, he
even wants girls to take exercise and play
games. After
all, what could seem more ridiculous than
dancing, 'if
familiarity had not taken away its power to
produce
laughter?' Similarly, in his *Hygeia* he spares
neither girls'
schools with their mental overstrain and
their melancholy
crocodiles, nor the vagaries of women's dress
—*as if there
existed a solemn compact in virtue of which
one set of
persons had engaged to destroy their health
in making
what the other set should destroy their
health in wearing'.
'Sugar', he continues, 'is not the only luxury
moistened
with human tears, or spotted with human
blood. Let the
dress and equipage of a birthday-kdy be
analysed. Let
the processes, by which they have been
wrought into
splendour, be brought before the
imagination. ... A
course of lectures on the bodies of only ten
young people
murdered by the preparation of the
articles of luxury,

and of ten others murdered by the use of
those articles,
might more improve the present age in its
individual and
relative capacities, than all the elementary
treatises of
morality that have ever been composed.'

There is vigorous sense in this. But the
reformer in
him was liable to turn fanatic. Drink he
regarded as the
brew of devils, and publicans as priests
offering human
victims to Moloch: 'every apartment
devoted to the cir-
culation of the glass, may be regarded as a
temple set
apart for such sacrifices'. Even tea is
frowned on; even